

A N
ADDRESS
TO THE 08275.e.43
MINISTERS, 1-7
Church-Wardens,
A N D
PARISHIONERS,
O F
Newcastle upon Tyne,

For the better regulating the PARISH-
POOR; banishing itinerant strolling BEGGARS;
easing the Parishes of the POOR-CESS; and
erecting 150 LAMPS, for illuminating the several
Streets in the Winter-Season.

By a PARISHIONER.

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ADDRESSES

TO THE

ALTYERS

Church of England

PARISHIONERS





A N

ADDRESS

T O T H E

Inhabitants of Newcastle.

WE find that in all Countries, and in all Ages, the Poor have been the constant Care how to employ and maintain them; which has been taken Notice of as a certain Sign of a wise and good Magistracy. To support a decrepid Parent, who, thro' Age or Infirmary, is not able to provide for himself, is a Duty incumbent upon his Children; but when he has no Children, or such as are unable to discharge that Duty, it then becomes the Duty of the Public.

True Piety and real Charity, are Virtues highly commendable; they are Virtues that demand the Esteem of all Persons; to assist the Widow and Fatherless, to nourish the tender Infant, and succour the helpless Old; in short, to relieve the Poor and Distress'd, who cannot provide for themselves, is a Duty incumbent upon every Corporation, or Society of Men, as well as upon each private Man: This Duty is to be discharged with great Caution, and with great Circumspection; for if we Mistake the Object of our Charity; if by what we call Charity, we encourage Laziness, Idleness, and Extravagance in the Person to whom we give it; or in others, the Action is so far from being pious, charitable, or commendable, that it becomes impious, ridiculous, and injurious to our Native Country.

Do not we know, that, by the Laws of *England*, every Parish is bound to maintain and support their own Poor; and if any one Parish should, by some extraordinary Misfortune, be disabled from doing so, the whole Hundred must be taxed for that purpose; nay, if the Hundred should be unable, the whole County must be taxed, for that purpose; and, thank God, there is not as yet a County in *England* but what is sufficiently capable of maintaining their own Poor. It is certainly the Interest of every Town or Parish to encourage Industry, and Frugality

gality among their People, especially those of the poorer Sort; and as most Men are compell'd to be industrious and frugal by their Wants, it is not therefore prudent, in any State, to prevent, in any great Measure, all those Necessities; the Calls of Nature is what forces every poor Man to Labour; and he may perhaps supply this Necessity, by working hard two or three Days in a Week; so that, if he were under no other Necessity, he would probably sit idle all the rest of the Week. But then every prudent Man considers, that while he is in Vigour and Health, he ought to provide for Old Age and Sickness; and every Man who has any natural Affection or Compassion for his Children, and even for his Relations and Friends in Distress, will endeavour to do this in the best manner he can; the making Provision for Old Age, for Sickness, for the Education of Children, and for assisting Friends in Distress, are therefore the Necessaries that compel most of our Poor to labour all the Days of the Week, and to save what they have earned by their Labour. But if you give a Man any Hopes of being well provided for in his Old Age, or Sickness, or having his Children educated, and his Friends relieved, in as handsome a Manner as he can desire, without putting him to any Expence, I believe there is not one of a hundred will either labour so hard, or live so frugal, as he would otherwise have done.

For

For this Reason, great Care ought to be taken not to give Men Hopes of being supported in old Age, or Sicknefs, or of having their Children educated for them, unless they can shew, that by some Misfortune they were rendered incapable of making any Provision for those Necessities by their own Industry and Frugality; for wherever a Man neglects to do so, when it is in his Power, he can never be a real Object of Charity, he deserves to suffer; and the Publick Good requires he should, in order to be an Example and Terror to others.

It may then be concluded, that no Person can be a proper Object of Charity, till after his Circumstances and former Behaviour have been strictly enquired into; and whether the Parish-Officers within their respective Parishes, or the Trustees and Officers of any Workhouse, or Hospital, are most capable of doing, is very easy to determine. The Parish-Officers are generally themselves all well acquainted with the Person that makes the Application, and can, from their own Knowledge, judge if he be a proper Object; they contribute out of their own Pockets Yearly, their Share of that Charity which is given, and are answerable to the Parish for what they do, therefore they certainly will always be extremely cautious of giving a Share of the Parish-Charity to an unworthy Object, or to one
who

who does not stand in Need of it ; and as they pay nothing out of their own Pockets to the Charity, they have the Management of ; nor are answerable to any for their Conduct ; they are very seldom inquisitive about the Merits or Circumstances of the Persons that apply ; the Consequence of which is, that many unworthy Persons, and many who do not stand in Need of it, are admitted into Workhouses, or Hospitals ; which, instead of being a Benefit, are a great Injury to the Parish where they live, and to Community in general, because they encourage Idleness and Extravagance among the Vulgar.

And this Consequence is fully confirm'd by daily Experience ; for there is no Nation in the World that has so great, or so many Public Foundations for relieving the Poor, as we have in *England* ; and yet our People pay more Yearly for that purpose, than is paid by the Poor-Cess of any other Country. In *Holland*, where the Poor are so well taken Care of, they have few or no Public-Hospitals, but every Town takes Care of its own Poor, and have proper Regulations for that purpose ; by which none receive the Charity of the Public ; but such as are circumstanced, as I observed before ; and, I am persuaded, that if the same Care was justly observ'd in our Parishes, our Poor would not be so numerous, and those that are real Objects, would be bet-

ter provided for than they are at present ; for the greater Objects are generally left upon the Parish, while unworthy Persons, or Persons who stand in no Need of it, are admitted into our well-endowed Hospitals. This is a Grievance which ought carefully to be prevented.

It hath been a general Complaint in this Town, that the Workhouse, especially since the New Construction of it by the several Parish-Officers, hath been no Benefit to the Town, but rather a Burthen. At the few Monthly Meetings of the Trustees and Parish-Officers, which I attended since the New Establishment, I observed very little was done towards the Advancement of the Poor's Instruction for answering the chief End in erecting and establishing such a Workhouse, and endowing it with such considerable Sums as are raised by the Poor-Cesses, together with Legacy-Money : The principal End I take to have been, that of maintaining the poor reduced House-Keepers and Orphans of this Town, by their own industrious Labour, and clearing the Streets from all Strolling Foreigners, and Sturdy Beggars, which the great Coal-Works, &c. environing this Populous Town, so generously supply, when worn out with Age and Labour.

As

As the whole Fund for supporting this Workhouse, and Out-Poor, are raised only from the Inhabitants of the several Parishes, so there can be hardly any thing more absurd than to see any Part of it misemployed in maintaining such whose Pride will not admit them to go to the Workhouse: These are the Out-Pensioners, who receive Eighteen-pence or Two Shillings, each Week, of the Charity-Money.

But to Remedy this great Evil of Foreign Beggars (I mean, such as have no legal Settlement in any of the Four Parishes) I would recommend Badging the original Poor of each Parish who begg'd in the Streets; that the said Beggars should be confined to their own Parishes; that they should wear their Badges well sown upon the Out-side of their right Arm, always visible, on Pain of being whipped out of Town, or what-ever legal Punishment may be thought proper and effectual: But by the wrong Way of Thinking in some Persons, and the Indifference of others, this Method was defeated, to their own continual Disquiet, which they do not ill deserve; and if the Grievance only affected them, it would be of less Consequence, because the Remedy is in their own Power; but all Persons walking the Streets, and Shopkeepers, bear an equal Share in this hourly Vexation.

The Objections some have made, were these: What shall we do with the Foreign Beggars? Must they be left to starve? I answer'd, No; but they must be driven or whipp'd out of Town, and let the next Country-Parish do as they please; or send them from one Parish to another, until they reach their own Homes, with a proper Pass; for by the Laws of *England*, every Parish is bound to maintain their own Poor. In the remoter Parishes from Town, all Necessaries for Life, proper for poor People, are comparatively cheaper than in Towns or Cities, and every Farmer or Cottager, who is not himself a Beggar, can spare some small Matter to support an indigent Neighbour of his own Parish, who may be disabled from Work. A Beggar, Native of a Country-Parish, is known to the 'Squire, or Parson, as well as to every Farmer; he hath generally some Relations able to live and contribute something towards his Maintenance; but when the Spirit of Wandring takes him, attended by his (or her) Equipage of Children, they become a Nuisance to the whole Country.

I do not wonder that the Country Beggars flock to this Town; but why the Town should be content to receive them, is beyond Imagination. If the Town, by their Charter, was obliged to maintain One Hundred poor Beggars, they could do it Fifty *per Cent.* cheaper by sending them to the remotest

Parts

Parts of the Country amongst the Fells, where Provision, in all its Articles, is so considerably cheaper, than in this Town.

In general, they are too lazy to work ; they are not afraid to steal, nor ashamed to beg, and too proud to be seen with a Parish-Badge ; particularly the Females, who all look upon such an Obligation, as an high Indignity to their Office ; but if Beggary be not able to beat out Pride, it cannot deserve Charity. Whoever enquires of them, what were their former Course of Life, will find them to have been Servants in good Families, broken Tradesmen, Labourers, and what they call decay'd Housekeepers ; but (to use their own Cant) reduced by Losses and Crosses ; by which, nothing can be understood, but Idleness and Vice, being trained up from the Time they were able to ask your Charity.

I conceive there is but one effectual Method in the Power of every Minister, Church-Warden, or any other inferior Parish-Officer, to put in Practice ; I mean, by making it the Interest of their own original Poor, to drive out Intruders to their respective Parishes ; for if the Parish-Beggars were absolutely forbidden by the Minister and Church-Wardens, not to suffer Strollers to come into, and beg in the Parish, upon Pain of themselves being

not permitted to beg Alms at the Houses and Shops of the Parishioners, they would prevent Interlopers more effectually than twenty Beadles.

There is another Indiscretion of our Shopkeepers, who suffer their Doors to be daily besieged by Crowds of Beggars, to the great disquiet of many Customers; which might be easily avoided, if no foreign Beggars were permitted to beg in Town. As to the Native Poor of this Town, there would be little or no Trouble in confining them to their several Parishes: For Example, a Beggar of St. NICHOLAS's, or any other Parish here, if he be an Object of Compassion, hath an equal Chance to receive his Proportion of Alms from every charitable Hand, because the Inhabitants, one or other, walk thro' every Street in Town, and give their Alms without considering the Place, wherever they may think it well dispos'd of; and these Helps, added to what they get in Eatables, by going from House to House, among the Gentry and Tradesmen, will, without being very burthensome, be sufficient to keep them very comfortably.





A moderate ESTIMATE, humbly offered to the Inhabitants of Newcastle, for illuminating the several Streets of this Populous Town with a sufficient Number of good LAMPS, the Want of such nocturnal Lights, renders the Passage through the Streets dangerous, even to the Inhabitants, would frustrate the Designs of Thieves and Shop-Breakers, during the long Winter-Season, and wou'd add an additional Beauty and Grandeur to so Large, Rich, and Trading a Town.

THAT the Inhabitants may not surmize that New Taxes are design'd for erecting the Number of Lamps in the Estimate, it is proposed that the Money arising from the Four Parishes, by the Poor-Cefs, will be sufficient to maintain One Hundred and Fifty Lamps, equal in Size and Goodness to those in the City of LONDON. If the Scheme

Scheme for Badging the Poor meet with the Approbation of the Public, the Town will be clear'd of the great Swarms of itinerant Beggars, the Native Poor comfortably supported, and the Streets illuminated, without any more Burthen upon the Inhabitants.

It may be presumed, that no reasonable Man, be his Interest for, or against the Public Good of the Corporation, will take Offence at any thing hinted at in this Paper; for as the narrow Compass of it will not admit of what was intended, it may be thought enough has been said, and perhaps to little purpose; but as the Design was honestly intended, that must atone for what has been left short by Absence of Memory.



CHARGES

C H A R G E S

For the Supporting 150 LAMPS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To 150 Lamps, with their Apparatus, at 18 <i>s.</i> each Lamp. — — } 135 : 0 : 0			
To 5 Men for Cleaning, Trimming, and Lighting 30 Lamps, each at 5 <i>s.</i> per Man, for 20 Weeks. }	25	0	0
To 5 Hook-Ladders, at 4 <i>s.</i> each. }	1	0	0
To 5 Iron Slip Jack-Lanthorns, at 3 <i>s.</i> each. — — — — }	0	15	0
To 14 Gallons of Oil each Lamp, for 20 Weeks, at 22 Pence per Gallon, which makes — — — }	192	10	0
To Cotton for ditto, at 6 <i>d.</i> each Lamp. }	3	15	0
To 5 Gallon Pipe-Pots, and 5 Tin Pint Measures. — — — }	0	15	0
To a Clerk and Treasurer to deliver the Oil and Cotton, and pay the Lighters, &c. at 10 <i>s.</i> per Week for 20 Weeks. — — — }	10	0	0
	368	15	0

N.B. The Second Year's Expence, after deducting the Purchase of the Lamps, &c. — 231 : 5 : 0

F I N I S.

(63)

C M A R G E S

In 1700, the first year of the reign of Queen Anne, the first of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The second year of the reign of Queen Anne, the second of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The third year of the reign of Queen Anne, the third of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The fourth year of the reign of Queen Anne, the fourth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The fifth year of the reign of Queen Anne, the fifth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The sixth year of the reign of Queen Anne, the sixth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The seventh year of the reign of Queen Anne, the seventh of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The eighth year of the reign of Queen Anne, the eighth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The ninth year of the reign of Queen Anne, the ninth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London. The tenth year of the reign of Queen Anne, the tenth of the series of the C M A R G E S was published. It was a small book, containing a list of the names of the persons who had been created knights, barons, and bishops, during the reign of William III. and Mary II. It was published by the Stationers' Company, and was sold by all the booksellers in London.



E. I. W. A.

